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In reading Barth we ought constantly to say to ourselves—*respice finem*. Take his first iconoclastic utterances with a pinch of salt; wait till he has concluded his argument before you pronounce a verdict. He may begin with shattering negatives, but it is ten to one he *knows* they are exaggerations and has indulged in them in order to rouse the complacent and shake them into real thinking. This dialectic procedure is not so far convincing as a natural mode of reaching the ultimate implications of the Christian gospel, and may only result in putting a differently constructed logic in place of the Hegelian; but it has an interest and austerity of its own. The theology of Barth, whatever else, is the theology of a great, a volcanic, soul, that has trembled at the Word of God. With a passionate and prophetic intensity, he is seeking to draw the Christian mind of his generation back to the vast truth that in the Bible, interpreted by the Spirit, God has spoken to the world, and spoken once for all. There is an objective revelation, which is as much above our jurisdiction as the stars in the sky. We must question all human formations, whether inward or outward; we must put them at the bar, under the judgment of the Lord of heaven and earth. This is, above all, true of theologies—and Barth, as he tells us explicitly, would not exempt his own. In theology we must think our very best—that is our duty. But we must never forget how the end of all theologies is that every mouth is stopped before God.

Barth is important and memorable, if not for his solutions, at least for the cardinal questions he compels us to encounter. And he does compel us. He thrusts upon us those terrible live problems that are rampant in the world. So far he seems to have spoken at least as much from the standpoint of the 'anxious inquirer' as from that of the full and characteristic Christian faith which animates Ro 8. Over much of his writing we might place the motto: 'It is a fearful thing to fall into the hands of the living God.' Only in the closing chapter, as it were, does he turn to expound that deeper word: 'He that hath seen me hath seen the Father.' But this distribution of accent may yet change, and if it changes, Barth will prove an even greater and more revolutionary Christian force than at this hour.

Literature.

THE FAITH THAT REBELS.

It is not so long ago that the late Sir Henry Jones expounded his philosophical creed under the phrase, 'A Faith that Enquires.' The title of Principal D. S. Cairns's new book appears to have been modelled on that phrase. But it is a very different type of exposition that is here offered. *The Faith that Rebels* (S.C.M.; 8s. 6d. net) is the faith of Jesus Himself. It is true, says Dr. Cairns, that Jesus lived and worked in the spirit of the prayer, 'Thy will be done,' but His attitude to the world's evil was not one of acquiescence but of opposition, and in this He was conscious of aligning Himself with the Divine will. And, further, by the exercise of a rebellious, as distinguished from an acquiescent, faith—as in His miracles—He claimed to have power given Him from on high to overcome pain, disease, and death.

It is, in the main, a re-examination of the miracles of Jesus that Dr. Cairns offers in this volume. The point he would emphasize is that these are represented in the Gospels as Divine answers to the prayers of a faith that rebelled against evil as being alien to the Kingdom of God; and it is suggested that inasmuch as Jesus wrought miracles by His human faith in God, and not in virtue of His possession of metaphysical Deity, the power of working miracles passed from Him to those who in the early days caught the secret of His faith, and there is no insuperable reason why such power should not be exercised in our modern world.

This way of approach to the miracles of Jesus is not the way of the older Christian apologetic. The miracles are not to be regarded as mere adjuncts to the Christian revelation, as being 'evidences' of its truth; they are affirmed to be integral parts of it. But while many would endorse Dr. Cairns's criticisms of the 'traditional' or evidential theory of miracle, and admit the force also of his criticisms of the 'modernist' view (which rejects miracle in the name of science and the 'closed system' of Nature), they would hesitate to accept the view of miracle here expounded and defended. Apart altogether from

a priori difficulties in regard to the conception of miracle, they would still be inclined to accentuate the distinction between healing miracles and 'Nature' miracles, and even in the case of the recorded miracles of healing, they would ask every time, Is the record trustworthy? Indeed we must say, in view of the critical discussions of the miracles of Jesus that have been maintained during the last hundred years or so, it is a defect of Dr. Cairns's work that it virtually assumes without discussion the genuine or authentic quality of the evangelistic records, apparently in their entirety.

While the main object of the book is to call attention to the 'steady reiteration' in the Synoptic narratives of the vital relation between the miracles and faith, there is much else in it of interest and value. For Dr. Cairns seeks to set his views on miracle in the context of modern thought. One of his best chapters is on 'Nature and Morality.' It is affirmed that Nature, so far from being indifferent to moral and spiritual ends, is plastic in the Divine hands for the discipline of the human spirit. Here, as elsewhere throughout the volume, and not least in the eloquent concluding chapter on the problem of evil, the style is frank, sincere, and expressive, and the author is seen to combine broadmindedness and a sympathetic tolerance with an evangelical and theistic conservatism.

A BASIS FOR THEOLOGY.

In *Philosophical Theology*, i. (Cambridge University Press; 21s.), a bulky volume of four hundred and twenty pages, the Rev. F. R. Tennant, D.D., B.Sc., aims at supplying the student of theology with the philosophical information and orientation necessary before embarking on the special province of theology proper.

The peculiar danger of writing on philosophy *ad hoc* is that philosophical science should be coloured by an apologetic bias. We naturally distrust anyone who writes on any science with an interest in his mind beyond the interest of the science itself. It can at once be said that the student can take the vast amount of information gathered here with absolute confidence in its trustworthiness, up-to-dateness, and relevancy. Even technical students of philosophy will find here focussed an amount of knowledge which they can only find otherwise with difficulty scattered through many volumes. The theological student can accept this philosophical propædeutic to his own study without the slightest fear of having palmed off on him a peculiar brand of philosophy to suit the specific theological palate.

The wealth of material collected in this volume and genetically displayed is amazing, and even a bare enumeration of the topics is impressive—Consciousness, the senses and the intellect, perception, etc., self and soul, personality, Valuation—Rationalism, Empiricism, Idealism—Probability, Nature and Limits of Scientific Knowledge, Religious Experience. Besides these there are eleven appendices where important topics are more fully discussed.

It will thus be seen that the volume is more philosophical than theological, and one may doubt the relevancy of the title, but we imagine that in the second volume which is to follow the justification for the title will be substantiated. Even here we have interesting and important theological discussions, for example, 'faith,' where 'faith' in the religious sense is co-ordinated with 'faith' in science; and important distinctions valid in psychology, like that between 'psychic immediacy' and 'psychological immediacy' (p. 46), are used as a criterion to evaluate the worth of such realms as mysticism and the idea of the numinous, so well-known since Otto called attention to it. Whether one agrees or not with Dr. Tennant in the large use he makes of this latter distinction, no one can doubt the fairness and the worth of his method and matter. It may be that there is a tendency to make perceptual knowledge the norm of all knowledge, but, be that as it may, we have here a weighty treatment of those philosophical disciplines which the theologian must know and must decide on before he can with confidence enter on his own domain. Students of theology—even those whose university training has made them cognizant of the sciences of psychology, logic, metaphysics, and ethics, as well as those who have not had this training—will heartily thank Dr. Tennant for the help and information they are given in this book. We imagine also that those whose duty it is to teach theology will be foremost in praising him for a book which they can heartily recommend to their students.

CHRIST AND SOCIETY.

The Trustees of the Halley Stewart Lectureship have been fortunate in their choice of the first two lecturers on the trust. The first was Sir Oliver Lodge, whose 'Science and Human Progress' was a fascinating volume. It has been followed by a volume from Dr. Gore—*Christ and Society*

(Allen & Unwin ; 4s. 6d. net). Dr. Gore has been known not only for his High Church views and his able essays in apologetic, but also for his advanced opinions on the relation of Christianity to social politics. We have had more than one essay on this subject from his fertile pen, and the present volume may be regarded as a summary statement of views which he has long held and promulgated.

These views may be briefly indicated in a series of four propositions. First, the present condition of society, though not entirely discouraging, is yet such as to inspire a deep sense of dissatisfaction and alarm and a demand for thorough reformation. Second, the evils we deplore are due to human selfishness and avarice, and therefore their reformation demands more than anything else a change of spirit. Third, we must look for this altered attitude to life not to the conversion of masses but to groups of men inspired by prophetic leadership and ready for suffering and sacrifice in this cause. And, finally, Jesus Christ is the Saviour of men, not only individually but socially and in this present life, and those who believe in Him should band themselves together to further the principles which He taught.

In order to commend these statements Dr. Gore begins with the social teaching of Jesus, because one cause of our present weakness in the face of social evils is our uncertainty as to what Jesus taught about the subject. From this Dr. Gore proceeds to outline the historical attempts which have been made to embody Christ's idea of the Kingdom of God in the Apostolic Church, in the mediæval period, and under the influence of the Renaissance and the Reformation with their issue in the Industrial Revolution. Finally, the lectures return upon the main propositions, and, on the basis of his exposition of the gospel teaching and his historical review, Dr. Gore gathers up the lessons to be learned for our own day. Our task is to gird ourselves to the duty of letting the world know what the Church of Christ really stands for, what its real mind is about the foundations of society, about the relation of man to man and class to class and nation to nation.

Dr. Gore is not content with generalities. His cure for the distresses of the present is definite. We need to let the world see clearly, first of all, that Christianity is a life, and a life of fellowship with the community, not the individual first. One of our pressing necessities is a radical work on Christian ethics in order to enlighten men as to the real responsibilities of communal life. Further, we must form associations for Christian social propaganda, a series of Copecs which will be interdenominational. The purpose of those associations would be to reassert the social meaning of Christianity, and to proclaim the necessity of social and political changes which would leave the way to a full life free to all.

Such in brief is a summary of this suggestive volume. It has all Dr. Gore's clarity of thought, his persuasiveness, and his fairness. There are not a few points at which any of us might like to cross swords with the writer. But these are matters of detail for the most part. And on a general view of the lectures we can only say that on the whole the survey seems to us to be sound. Dr. Gore's fundamental propositions are beyond dispute, and it is to be hoped that in the wide audience that is sure to listen to him their earnest advocacy will bear the kind of fruit that he himself desires to see.

SCIENCE AND RELIGION.

Science and the Religious Life (Milford ; 13s. 6d. net), issued by the Yale University Press under the name of Mr. Carl Rahn, is an able and remarkably suggestive essay, showing wide culture and broad sympathies as well as freshness of outlook. But it is not always easy to catch its meaning and drift, and it presupposes a certain acquaintance with the technical terms of psychological and physiological analysis.

Obviously the author is deeply interested in the phenomena of religion, and in this essay he approaches religion from the psycho-physiological standpoint, viewing it as a matter of human experience and behaviour. Though he eschews metaphysical considerations, he finds room—significantly enough—from the scientific standpoint of organic evolution for the knowledge 'of which Plato speaks, that was sought by Plotinus and the neo-Platonists and by the Christian saints in the centuries after them.'

It is the starting-point of the book that on the hypothesis of organic evolution, used not merely as an explanatory principle but as a principle of quest, we may look for a changed or transfigured humanity. And it is the main contention of the book that, if we are to apprehend the nature of such a possible change, we should enter upon a psycho-physiological study of the fundamental attitudes of science and of the religious life. 'For it is at these points that human experience and behaviour bear the marks of organic adjustment.' Accordingly, the task which the author sets before

him is the aforesaid psycho-physiological study. He would analyse 'the psychological patterns of the scientific and the religious attitudes,' as also 'the physiological processes involved in the technique of the scientific and the religious life.'

Readers of this magazine would turn more readily to the second part of the work, where the religious life is considered in its physiological significance, in its emotional, attentional, and cognitive aspects, and from the standpoint of the psychology of volition and control. A point which the author makes apropos of the last-named standpoint is that the records of the religious experience often present to us elaborations of a technique of control indicating a surprising insight into the nature of the psycho-physiological processes. But of this we take note in another column.

NEO-HEGELIANISM.

A somewhat massive volume comes to hand entitled *Neo-Hegelianism*, by Professor Hiralal Haldar, Ph.D. (Heath Cranton; 25s. net). It is described as 'A Study rather than a History of British Neo-Hegelianism.' Writing on Neo-Hegelianism in Hastings' 'Encyclopædia of Religion and Ethics,' Professor J. W. Scott remarked, 'Until some adequate history of the movement appears, the only way to get a grasp of what it had to teach is to read a few works of typical representatives of it.' This suggestion fell like a seed into the fertile soil of Professor Haldar's mind, and the present book is the result. The writer, it may not be unnecessary to explain, is Professor of Philosophy in the University of Calcutta, and he acknowledges that 'the study and interpretation of Hegel and the philosophical movement which has arisen from his influence has been the chief occupation of my life.' 'The only way,' he declares, 'to compel this dark philosopher to surrender his meaning is laboriously and patiently to keep pace with him, with bad falls occasionally, no doubt, as he explains the movement of the categories from Pure Being to the Absolute Idea. You must *think* with him, watch his thought, so to speak, in the making. One must understand the whole of Hegel or nothing of him — a hard task undoubtedly, but there is no way to avoid it. There is no royal road to the citadel of the Absolute Idea.' Professor Haldar has shirked no toil, and of his competence to speak as an authoritative interpreter of Hegel there can be no doubt. In the present volume he covers an immense amount of ground. Beginning, of course, with Hutchison Stirling and his epoch-making 'Secret of Hegel,' he goes on to expound the teaching of T. H. Green and the Cairds, to which he gives about a third of his book. Then follow chapters on W. Wallace, D. G. Ritchie, Bradley, Bosanquet, John Watson, Sir Henry Jones, Professors Muirhead and Mackenzie, Lord Haldane, and Dr. J. E. M'Taggart. All these are familiar names in the history of nineteenth-century British philosophy, and their views individually have been frequently expounded and criticised. But their association together in one volume and the sustained criticism of their views by one powerful thinker give a valuable conspectus of the philosophic system to which they all, more or less, owned allegiance. Professor Haldar is to be congratulated on a really fine piece of work. As his career as a teacher of philosophy draws to a close he has laid a noble tribute at the feet of his masters in the realm of thought.

John Bunyan, by the Rev. W. Charter Piggott (Congregational Union of England and Wales; 1s.), is a short but very readable account of the life and writings of the great Puritan dreamer. It is well that interest in Bunyan should by every means be stimulated in this the tercentenary year of his birth, and Mr. Piggott has contributed an account of him in a handy form such as will suit many readers.

Back to Realities, by Sydney Herbert Mellone, M.A., D.Sc. (Constable; 2s. net), is an attempt to find 'a way out of the present chaos in religion.' After briefly sketching the confusions which have arisen in connexion with the sacramentarian controversy and the discussions about evolution, Dr. Mellone goes on to suggest that there are only two logical positions possible, namely, Romanism, the religion of authority, and Unitarianism, the religion of reason. The various forms of Protestantism he dismisses rather summarily, but ends with the suggestion that we are all Unitarians without knowing it.

The Rev. J. Scott Lidgett, M.A., D.D., holds a unique place among the Wesleyans as a pioneer in every form of religious and social service. His *Reminiscences* (Epworth Press; 2s. 6d. net) are altogether too meagre to give any adequate conception of his life-work, but such as they are they will be prized. Apart from the personal record

they have an independent historical value as throwing light on the stormy period connected with the English education controversy and the work of the London County Council with which Dr. Scott Lidgett was so prominently associated.

The controversy between Roman Catholicism and Protestantism is always with us. It has been brought sharply to our minds in the recent Prayer Book discussions; and it is well that we should have before us in convenient form the late Dr. R. W. Dale's well-known Exeter Hall Lecture (1874) on *Protestantism*. The lecture has been republished at 1s. by the Independent Press. It finds the ultimate principle of Protestantism to be the direct access of the soul to God, the direct access of God to the soul. This principle assumes one form 'in our vindication of the Right of Private Judgment, another in our contention for the authority of Holy Scripture, and another in the doctrine of Justification by Faith.' We have had pleasure in reading again the pages of so eloquent and fair-minded a controversialist.

It is always interesting and profitable to listen to the reflections on life and doctrine of one who 'has seen many days' and yet remains optimistic and fresh of mind. And therefore we welcome *Ways towards the Spiritual Life*, by Professor G. Dawes Hicks (Lindsey Press; 5s. 6d. net). The title suggests a devotional manual, but the book in reality is quite different. Dr. Hicks has for a quarter of a century presided at the closing gathering of each session in the Presbyterian College, Carmarthen, and delivered an address to the outgoing students. This volume contains a selection of these. There is in these addresses a ripe wisdom, a level common sense, and a broad outlook which make it a pleasure to read them as it must have been to listen to them. Among the subjects are The Vocation of the Scholar, The Church and Human Life, The Religion of the New Democracy, Modernism in Theology, The Uprising of Youth, and Sincerity in Religion. Those who know where Dr. Hicks stands will know also what to expect in the way of theological standpoint. But whatever standpoint we hold we shall receive stimulus and inspiration from these admirable addresses.

A curious book has been compiled by the Rev. C. L. Drawbridge, M.A., which he calls *Futile Sermons* (Longmans; 4s. 6d. net). The Archbishop of Canterbury made a statement at the Church Congress in 1925 about the preaching in the Church of England. It was an unfavourable statement, dwelling on the poverty of the average sermon, and its reasons and possible cures. The subject was taken up by all the newspapers in the kingdom, and Mr. Drawbridge gathers into a series of chapters the comments of different papers on the subject. The chapter headings follow the line of the Primate's remarks, and are something like this: Is the Average Sermon Bad? Are Bad Sermons the Chief Cause of Empty Churches? Midnight Oil, What are Adequate Sermons? Repeating Platitudes instead of Facing Problems, The Poverty of the Clergy, The Congregation to Blame. And so on. Interspersed are comments by the author. Such a book may possibly do preachers in training or preachers in practice some good if only by the promotion in them of a humble spirit. For others it will be dull reading perhaps. Yet you never know.

A little book of a useful kind that has stood the test of trial is *How to Make Your Meditation*, by the Rev. H. Congreve Horne (Longmans; 1s. 6d. net). We all think and we think most of the time. The problem here dealt with is how to make our thinking effective for life. Simple directions are given both for Bible-reading and for prayer, and a method is suggested by which we may conduct a 'meditation' in a practical and fruitful fashion. The little book is written quite simply and in a beautiful spirit and is bound to be helpful.

John Bunyan, The Man and His Work, by the Venerable A. R. Buckland, M.A. (R.T.S.; 2s. 6d. net), is 'not offered as a new life of Bunyan, nor as a critical study of his publications. It is rather a book about the man and his work addressed to the general reader, with the simple aim of meeting the needs of those who wish to know something of Bunyan, his times, his career, his published works, their character and their influence.' Though thus modestly introduced, it is a piece of solid workmanship, and may be warmly commended. The writer has acquainted himself with the chief authorities and writes with lucidity and an easy mastery of the facts.

The Rev. Francis Bartlett Proctor, M.A., F.K.C.L., who describes himself as 'an octogenarian preacher,' has collected together twenty-three discourses in a volume curiously entitled, *Orthodox Prophesying Deceits* (Elliot Stock; 6s. net). Apparently he is of opinion that our popular preaching is at once orthodox and merely rhetorical, and that it

may be described as 'telling lies about God,' presumably in ignorance. He regards himself as 'advanced,' as believing that the Creeds need revision in the light of modern knowledge; but in some respects he is far from being so, as witness the following remark concerning John the beloved disciple: 'We make the bold and adventurous suggestion that, as there is no authentic record of his death, it is possible he did not die at all.' The style of the volume tends to be as disjointed as its title.

Close Quarters, by Mr. R. D. Rees, M.A. (S.C.M.; 2s. net), is a live book. The writer is a missionary in China who, when at home on furlough, has taken part in various conferences and campaigns at which he has endeavoured to envisage the world situation as a whole, and to base upon it a call to Christian service. The substance of these addresses makes a book well worth reading, full of sanity and strong Christian thinking, combined with that wide outlook and freedom from national and racial prejudice which we associate with the best of our missionaries.

Your Bible, by the Rev. J. Arnold Quail, M.A., B.D. (Teachers & Taught; 1s. 6d. net), is a remarkable little book. Its design is to give an account of the ancestry and origin of the English Bible in terms suitable to the capacity of youthful readers. The writer has achieved a real success. Step by step he leads backward through versions and manuscripts to the original books and to the life behind the books. It is a fascinating sketch of the agelong drama of revelation.

The Grounds of the Belief in the Resurrection of Jesus, by the Rev. R. Macgregor (Wardman, Letchworth; 6d.), is a brief tract dealing with the various theories which have been put forward, and arguing that the disciples saw the Risen Christ 'in the sense that they had Divine authority for the conviction that He was risen.' It is thoughtful, but all too slight for so great a theme.

The Sermon on the Mount.

Prayer (Mt. vii. 7-12).

By the Reverend Canon A. W. F. Blunt, M.A., B.D., Derby.

I.

In the realm of prayer our Lord walks as assured Master of its roads, its laws, and its life. Other men have 'been there,' some of them 'far ben' in it, and speak of what they have learnt on their visits. He lived there. The prayer-country was His native air. The occasions on which He is recorded to have prayed are only points that men marked in a line which was always continuous. We are told of times when He prayed with vehemence, or continued long in prayer. We treasure words of prayer which He used on this or on that occasion. But our knowledge of the nature of His prayer-activity rests on evidence that goes deeper than these instances; it rests on the deep foundation of our belief as to who He was. 'The Son of Man, which is in heaven,' so the Fourth Gospel defines Him (Jn 3^{13}). In heaven, even when on earth; His living reveals the heavenly life as it may be lived under earthly conditions. He never left heaven, for His mind always moved 'in the heavenly places.' Of Him it was fact which of us is too often but aspiration or ideal, that 'our citizenship is in heaven.' And the very life-breath of the heavenly life is that intercourse with God which men call 'prayer.'

Our Lord, then, prayed because He could not do otherwise. Human as He willed to become, He doubtless needed prayer, as we all need it, to fortify Him against His daily 'temptations' and to give Him grace for His daily service. But these necessities only set the form in which at times His prayers shaped themselves. Apart from these temptations and these needs, He prayed for the ultimate reason which justifies all prayer—because prayer is the natural exercise of the human spirit. It is, in the truest truth of things, as natural for man's soul to desire to pray as it is natural for man's lungs to desire to breathe. We pray by a native prompting, and only secondarily, because man is frail and the world is evil, by an induced